

his time. He must wait, not in listless idleness, not in useless pastime, not in querulous detention; but in constant, steady, and cheerful endeavour; always willing, fulfilling, and accomplishing his task; that when the occasion comes he may be equal to the occasion. *The talent of success is nothing more than doing what you can do well, without a thought of fame.* If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the face of others, for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices'.

CHURCH ORGANIZATION.

The subject is one of great importance. We have our own opinions on the subject, but do not often press them upon others. It is not our intention now to do so but to call attention to certain utterances by others. Last year at Meerut an Informal Conference of C. M. S. Missionaries was held to discuss the shape which it is desirable for the Indian Church to take.

The great question in this connection which those present faced was the relation of the Church of England to other denominations. The breadth of view on this subject manifested by certain members of the Conference is worthy of imitation.

The Rev Robert Clark among other things said:—

"I believe it (Episcopacy) to be of the *bene esse* (well-being) not of the *esse* (actual being) of the Church. We should own the work of others whom God has blessed, who with their converts, are greatly in the majority in India, as compared with ourselves. I do not think that we should leave our converts ignorant of Church Government, but that we should teach them the principles of Episcopacy. I

should not regard the adoption of Episcopacy in the future Church of India as an open question, though, in a possible federation of Christian Churches, I think non-Episcopal Churches should be recognised. We need union in those points on which all agree, both for offence and defence".

The Rev H. G. Grey, who has since succeeded Mr Clark as Secretary of the C. M. S. of the Punjab and Sindh, took a still more definite stand for counting on the basis of the xxxix Articles. He spoke thus:—

"We do not wish to stereotype the Church of the future, and I do not think that Episcopacy is an absolute essential of the Church in India. We should teach our position definitely, as we well may, on the basis of the xxxix Articles. This would pave the way to a healthy understanding with Non-conformists hereafter. They have to be considered as well as the High Church party within our own communion, and we should keep our minds open as to the possibility of change in non-essentials. I do not believe in separating nationalities within the Church in India. It should embrace all alike. We cannot contemplate an organization which should be out of communion with the mother Church, though we may hope that the Church may become more elastic in her terms of communion than she now is, as bound by the Act of Uniformity. I believe we shall do well to advance from the stage of co-operation to that of federation, and thence to union."

Mr Grey is in accord with many others of the Church of England. At the time of the famous Lambeth Conference of 1888, the subject of home reunion was referred to a Committee of seventeen bishops. The Committee, all except two agreed upon the following statement:—

"It will be seen that, as one of the elements of the proposed basis of reunion, your committee have, in accordance with the principle of the Church of England as declared in the preface to

her ordinal, included the 'historic episcopate' with such adaptations as may be in different portions of the Church required by present circumstances and conditions. But they observe that while the Church, in her twenty-third article, lays down the necessity of the ministry as a sacred order commissioned by those who have public authority given unto them in the congregation, and while for herself she has defined the latter term by insisting in her own communion on episcopal ordination, she has nowhere declared that all other constituted ministry is null and void. They also note that in the troubled period following the Reformation (up to the year 1662) ministers not episcopally ordained were in some cases recognized as fit to hold office in the Church of England and that some chief authorities, even in the High Church school, defended and acted upon this recognition in England, Scotland, and Ireland. The question, therefore, which presents itself to them is this, whether the present circumstances of Christianity among us are such as to constitute a sufficient reason for such exceptional action now? To this question looking to the infinite blessings which must result from any right approach towards reunion, not only in Great Britain and Ireland, but the American and colonial communities; looking also to the unquestioned fact that upon some concession upon this matter depends, humanly speaking, the only hope of such an approach, they cannot but perceive that our present condition, perhaps in a higher degree than at any former time justifies an affirmative answer. They therefore humbly submit the following resolution to the wisdom of the Conference; 'That in the opinion of the committee, Conferences such as we have recommended are likely to be fruitful, under God's blessing, of practical result only if undertaken with willingness on behalf of the Anglican communion, while firmly holding the threefold order of the ministry as the normal rule of the

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Church to be observed, in the future, to recognize, in spite of what we must conceive as irregularity, the ministerial character of those ordained in non-episcopal communion, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom, and to provide, in such way as may be agreed upon, for the acceptance of such ministers as fellow-workers with us in the service of the Lord Jesus Christ.

This resolution was not approved by the Conference. All the reasons we do not know, nor do we care to enter into them. We call attention, however, to Bishop Wordsworth's strong words of regret that the resolution was rejected in which he asserts that the position taken by the resolution was not an innovation but in line with the Church of England in times soon after the Reformation. He wrote thus:—

'It is they who innovate,' he says, 'by assigning to our Church a narrower basis than that which was maintained by our great divines, such as Hooker and Bishop Andrews, Archbishop Bramhall and Bishop Cosin. And let it not be supposed that I quote their names at random. Hooker has said, "There may be sometimes very just and sufficient reasons to allow ordination made without a bishop" (Bk. vii, chap. 11) Bishop Andrews has said, "A man must be blind who does not see churches standing without episcopacy" (Opus. Posth., p. 191). Archbishop Bramhall has said, "I do not make the way of episcopal ordination to be simply necessary, but only show what is safest" (vol. iii p. 475). Bishop Cosin has said, "I love not to be herein more wise or harder than our own Church is which hath never publicly condemned and pronounced the ordination of the other Reformed Church to be void" (vol. iv, p. 403). I need not tell you that these witnesses to the doctrine of the Anglican Church are universally admitted to be among the very chiefest of her divines, and that each of them was more or less of the High school.'

The position of those who disagree with the above statements may be illustrated by what Dr. H. U. Weitbrecht said at the Meerut Conference.

The four principles laid down at the Lambeth Conference are those which we should regard as the indispensable principles of Church Organization in India. They are:—

A. The Holy Scriptures as the rule of faith.

B. The three Creeds as the basis of doctrine.

C. The two Sacraments of the Gospel as the basis of worship.

D. The historical Episcopate as the basis of government.

Questioned by Rev. H. G. Grey, 'Should we not do better in dealing with Nonconformists, to leave the Historic Episcopate an open question?' Dr. Weitbrecht answered: 'No, I believe that we should do neither wisely nor rightly to divest ourselves of the history of sixteen centuries in order to obtain a basis of possible union.'

The reader will grasp clearly that the question at issue between members of the Church of England in the amount of stress to be put upon the Historic Episcopate in dealing with other bodies of Christians. It is this same Historic Episcopate that marks the time of cleavage which at present exists between the great Church of England and other bodies of Christians not less great. And what is the Historic Episcopate? The theory (1) That the apostles left successors and that there has been a historic succession, those who have been ordained by the laying on of the hands of successors of the Apostles, ordaining others in turn thus preserving the line unbroken and (2) That they alone have the right to 'bind and loose' in the Church of Jesus Christ. We leave the matter here. We deem our work as far as the Nur Afshin is concerned, done when we have defined the problem and set forth the varying views of those who are connected with the Church which emphasizes the Historic Episcopate. As to those who neither accept the Historic Episcopate as a fact, nor its theory as a working hypothesis, readers must be left to ascertain their arguments from other sources. We owe the extracts we have made to the *Indian Witness*.

Selections.

Russia and the Bible.

.....The Holy Synod of the Russian Church is seriously discussing the question whether or not to encourage the circulation of the Scriptures in the vast Empire of the Czars. The rulers of the Orthodox Greek Church have never taken up the position of the Roman Communion that the Bible in the hands of the laity is a dangerous book when not accompanied by the commentaries and explanations of the Church; but a strong body of the clergy exists which looks upon the free circulation of the Bible among the masses of the people as something, nevertheless, which contains the elements of peril to the Church. The present metropolitans of St. Petersburg and Kieff are of this opinion; so is M. Po-

biedonostseff, the powerful lay member of the Synod. On the other hand, Russian law confers on the Synod the monopoly of printing the Scriptures in the Russian and Slavonic languages, and as it is a body in chronic want of money, its business managers recognize that the more Bibles and Testaments put into circulation, the greater will be the income of the Synod from their sale. The circulation of Bibles, New Testaments and portions within the Empire, including Russian Poland, exceeds three-quarters of a million copies of which probably half a million are editions of the Holy Synod. It will be interesting to watch the conflict between those who maintain that the stability of the Church is endangered by unrestricted Bible circulation and those who favor it as a source of vast revenue. We suspect the latter will win the fight.

SODOM AND GOMORRAH.

.....It is always interesting to note the opinion of scientists on biblical questions touching their special domain of investigation. Prof. Dr. M. Blankenberg, the geologist of the University of Erlangen, lately delivered a lecture on Sodom and Gomorrah in Munich, and published the same in the *Allgemeine Zeitung*. Of special interest are his conclusions. He says:

'The destruction of Sodom and Gomorrah took place in the alluvial or geological age. South of the peninsula Lisan there must, in ancient times, have been an exceedingly fruitful valley in which the cities Sodom, Gomorrah and others must have been situated, and this place has sunk below the water level probably through tremendous earthquakes, but not through volcanic eruptions. While the process of sinking was going on, either through friction or through lightning the inflammable masses that were pressing upward, especially the asphalt and petroleum matters, were ignited, so that an immense sea of flames covered the entire region, and this is described thus: "The smoke of the land went up like the smoke of a furnace," (Gen. 20: 28).

Telegrams.

London, March 15.

Mr. Carson, replying to a question in the House of Commons, said that Government has heard nothing of any attempt to deprive China of any part of Manchuria.

London, March 15.

The *Novosti* urges the necessity of Russia finding an outlet for her Central Asian posses-



